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"The adjective is placed after the noun, thus:

pannogana	malittye (3)
earth	white (i. e. clay)
lowa	maleetya (3)
woman	adult

The suffix -na denotes the singular.

The plural may perhaps have been expressed, as La Billardière states, by the suffix lia, thus:

tagara-lia	family.
cuengi-lia	ears.
ria-lia	hands (La Billardière).
ria-na	hand (Milligan).

Or the plural may have been formed by reduplication, thus:

"3. This word is translated as beautiful, white, and adult."

nubra-na	eye.
nubru-nubere	eyes.
lori-lori	fingers.
kardé	five.
karde-karde	ten.

It is possible the plural may have been expressed by simply omitting the singular termination na, but this is merely surmise.

Personal Pronouns

I	mi-na (mee-na)	Dative mi-to.
you (thou)	ni-na (nee-na)	" ni-to (nee-to).
he, she,	narrar (Norman).	
they, he her,	nard (Milligan and Braim).	
it	niggur (Norman).	
we	warrandur.	

The first person also takes the form mi-a in the dative case when conjoined to the verb, thus: teeany-mia-pe, give me.

The suffix -to (-too, -tu, -ta) denotes the dative case, thus:

nanga-to, to the father.
lenu-too (-tu), to the hut.

The first personal pronoun in the possessive case is expressed by mi--a; thus

nanga - mia numbe
father my here

But when the first personal pronoun is conjoined to the verb, it takes the same form, thus: mia-tyan, I give. There does not appear to be any special form for the possessive case of the second personal pronoun; thus

pugga neena (ni-na) (i.e. husband)
man your

Verbs.

In his vocabulary Milligan gives no indication of an infinitive mood, the verbs quoted having a variety of terminations; it is therefore to be inferred that they underwent some modification, but in what manner is not clear. On the other hand, in the few short sentences quoted by Milligan, the verbs mostly end in -pe or -bea (-beah). Fr. Müller

thinks these terminations indicate the imperative mood, and that these terminations may occasionally be dropped. (1) [183]

Person and number are indicated by the pronoun, which is sometimes affixed to the verb, thus:

noia	mee-ah-teang	mee-na	nee-to	linah (li-na)
not	I give	I	you (dative)	water

Occasionally the pronoun is placed between the root of the verb and its termination, thus:

tyen-na-mi-beah	wee-na
give I (nom.)	stick

And occasionally the pronoun is not conjoined at all, thus:

loi-na	tyen-na-beah	mi-to
stone	give	me (dative)

As examples of the Imperative, Fr. Müller has drawn out the following:

"1. Perhaps this can be explained by the fact that in Milligan's work the translation of the short sentences is very loose and certainly not so carefully done as the vocabulary, and Fr. Müller's supposition appears to be correct. For instance, Milligan translates tyenna-mi-beah wee-na as: we will give you a stick; but it should be: give me a stick."

onna-bea	nanga-to		
tell	father (dative)		
tial	wee	pella	kaeeta
take	stick	beat	dog

The sentence, monna langarrape, translated by Milligan, I like to drink water, Fr. Müller divides up into:

m-onna	lia-ngara-pe
I like [? ask]	water drink

Lia is the root for water, thus:

lie-na eleebana; (1) lye-tta; lie-nna wittye (wuttya)
water fresh; rollers on sea-beach; water salt (i.e. the ocean)

ngara is a corruption of nugara, drink. Perhaps the verb langara (based on the root of lia) is the further corrupted form, although in common use, as Braim and McGeary give lugana, La Billardière and Péron laina, for to drink.

tugganna	luna-mea[mia]-tah[to]		
walk	hut	my	(dative)
lotta	monté	mee-na	cotté
tree	see [eye]	I	yesterday

"1. Also translated as long."

lowa-na	ollé	tubbra-na
woman	makes	basket [184]

Construction

The following examples will help to show how the words are constructed and prove the agglutinating character of the language.

Perhaps the suffix -yenna has the same signification as -na, it is very common, thus:

Adult man (? your husband)	Pugga-na nunyenna
Adult woman (? my wife)	Lowall minyenna
Ant eater and Porcupine	Mungyenna
Bird	Puggunyenna
Bat	Peounyenna
Boy (a small child) or Son	Melangyenna (Malangena)
Brushwood	Weena-keetyenna
Hair	Poinglyenna
Opossum (ringtail)	Tarripnyenna
" (mouse)	Lowowyenna
Penguin	Tomenyenna
Sole of foot	Lug-yenna

This interpretation of yenna is perhaps confirmed by the phrase

malang	pia-wah
child	two

where there is no termination -yenna

We have seen above that the negative is expressed by the word noia. There is, however, another method of expressing a negative, by means of the suffix -iack, thus:

leaf	porrutyé
leafless	porrutyé-mayeck
tooth	wugherina
toothless	wugherinna normyack
to see	mongtone
dizzy	mongtangiack
never	nooeack

and so on.

The Mount Royal tribes use timy (no) instead of iack, thus:

never	timeh or timy
bachelor	lowatimy (lit. womanless)
barren woman	lowa puggatimy (lit. woman manless)
beard	cowinné
beardless	cowintimy
leaf	proié

leafless paroytime-na [185]

The suffix -iack, however, does not always mean a negative, it very often expresses general unpleasantness, thus:

acid	nowieack
apparition	krottomientoneack
hot	peooniack
ashamed	leiemtonnyack
bitter	laieriack
carcase	miak bourrack (merack bourack)
rage	neoongyack
catarrh	teaknonyak
cold	tunack
dirty	mawpack (maback)
effluvia	membreac
stomach	ploner
hungry	plonerpurtick
stomachful (? unpleasantly)	plonerboniak (Norman)

But there are also cases where the termination -iack appears to have no particular signification, thus:

another	tabbouiack
asleep	tugganick (? tugna go, ick the negative)
black	maback (mawpack)
dine	prooloogoorack

The word bourrack also appears in widely different significations; thus:

to clutch	niack bourrack
to drown	tong bourrack
to cry	neagh bourrack
dead	miack bourrack
heal	riack bourrack
ripe	crang boorack
plant	mellang bourack

Magnitude is expressed by the suffix lang-ta, thus:

wood	wie-na
large timber	wyee-langhta
wind	rawli-na
gale	raa-langta
stone	lo-na

rock	loe-langta
speak loudly	kuka-na langhta
heavy rain	prugga langta
water deep	loa-magga langta [186]

The Mount Royal Tribes used proie-na to express size, thus:

wind high	rallinga proiena
large	proina nughaba
log of wood	weea proingha
loud (to speak)	kanne proine waggaba
fat woman	lowa proina

The Diminutive is expressed by the word kaeeta.

kaeeta	spaniel, dog
kaeeta boena	gosling
loatta keeta-na	twig (loatta tree)
weena keetyenna	brushwood (wi-na, wood)
lowa-na keetanna	girl
lowa-na kaeetanna	young (little) girl
kaeeta-na mallangyenna	" " boy

manenge keeta-na	brook
manaee keetannah	river (little)
manenya keetanna	creek
kaeto kekrabonah	barren woman
teggremony keetanna narra longbromak	twilight

It is very evident kaeeto and keeta are the same word, and that they are diminutives. The Tasmanians had no dogs or geese, and they may have applied the word kaeeto to these animals to signify their smallness.

The following illustrates the method of making a new word by tacking on to one word another word or a syllable. In some cases the first word undergoes a slight modification in the process:

a.	mien-na	knee
	mienni-tyack	I tremble
	mien-touka	I tumble
	mienemiento	kill (deprive of life)
	mienmengana	fight
	meinyengana	battle
	moi mengan mabelé	war
	moemuttè	war (skirmish, one or two killed)
	moemabbylé	war (battle, all killed but one or two)(mabbylé many)

b.	peooniack	hot
	mie-mpeooniack	fever (lit. I hot)
c.	tia-mena	excrement my
	tia-crackena	intestines [187]
	crackanyeack	pain } (evidently some bowel
	mi-crackanyeack	I sick } complaint)
d.	perenna	spear
	mattah	testes or scrotum
	mattah-prenna	penis
e.	poimena	hill (little one)
	poymalangta	peak (a hill)
	poymalyetta	tor (a peaked hill)
	poyeenta	point (of a spear)
	prugga poyeenta	nipple (parooqualla dug; parugana woman's bosom)
f.	luggana	foot
	luggana marah	step (lit. foot one)
	lugga poola mena	instep my
	lugyenna	*sole of foot*

lugganterena	paw
kurluggana	claw
(kuluggana	talon)
puggaluggana	footmark of black man
rialuggana	footmark of white man.

The two last-named words formed from pugga-na for (black) man, and ria-na for European. The name for finger is rie-na, and there appears to be no name for toe (Norman gives lugarner for toe, which is of course identical with luggana). The Tasmanian name for black man is pugga-na, the same as the word for five, and as the Europeans on first arrival all wore boots, which looks like one toe (or finger), it is not improbable that the aborigines actually called Europeans the 'One-toe (people).'

g.	wurrawena	(Oyster Bay) apparition
	ria-wurrawa (1)	(Mount Royal) apparition

"1. Compare this with ria above; the aborigines appeared to have thought at one time that Europeans were apparitions."

wurrawa lowanna	widow (lit. apparition woman)
kukanna wurrawhina	echo
h. lenna, liné	house or hut, place
malunne, line	nest (birds)
puné line	nest (little birds)
(punna	bird)
lieeminetta	eagles' nest
palinna	? eggs (corruption of puna lina)
lena wughta rotaleebana	encampment (lit. hut earth long) [188]

It has been shown on pp. 121-122, that the natives constructed two sorts of huts or break-winds, those which on the ramblings of small parties were to last for a night only, and those more permanent ones to last a season; hence the last-named explains itself.

i, .nubré nubre-na	eye
nubre-tongany	eyelash
nubre wurri-ne	eyelid
nubre rotté	wink
nenubra latai	fury
nubretantye	dizzy
nubretone	see (behold)

pugga-nubra-na	sun (pugga, man)
palla-nubra-na	" (palla, man)
panubré	"
panubre roeelpoerack	sunrise
panubra tongoeieera	sunset (tong, sink, dive, etc.)
panubratone	dusk
panubre mabbyle	fornicatrix

The words for sun thus seem to be made up of the words pugga-na and palla-wah, both meaning black man (i. e. Tasmanian native), and nubré, eye; panubré is evidently the corrupted form of palla-nubra-na. We may perhaps consider that the Tasmanians looked upon the sun as a man, and this may help to explain the meaning of the expression panubré mabbyle (mabbylé, many).

k. kanna (ka-na)	talk
palla-kanna	to shout, yell (palla man)
kukanna wurrarena	do
kukanna wallamonyiack	noise
ka-walla (corrupted form of above)	to shout, yell

ka-kanina	mouth
kuggana (ku-ka-na) langhta	to talk loud (langhta much)
purra kanna	to whistle
kukana lengangpa	to whisper, speak low
luona kunna	to belch
granna kunna	to yawn
legryma kannunya	to wail (tagara tear)
kukunna poypuggeapa	to displease (make angry)
hokoleeny kningua	to demur (grumble) [189]
temeta kunna	creak (friction of limbs of tree)
ria-cunah	song (ria, European)
kukanna wurrawina	echo (wurrawinna, apparition)

Prefixes are not so easily distinguishable as suffixes, but that they exist we have evidence in such words as ka-kanina mouth, ne-nubra latai fury, in which the prefix appears more like reduplication.

Of an interpolated syllable the word palabamabbylé, conflux, is a good example; palla, man, and mabbylé, many, being joined by the syllable ba. Perhaps another interpolation exists in the word lowa-lloo-manyene pregnant, thus: lowa woman, lloo (lu) interpolated syllable, and manyene adult (big).

Corrupted forms are seen in the words panubere sun; from pallanubrana; palina nest, from puné lina; ka-walla shout, from kukanna; wallamonyiack noise, and so on."

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"There is, however, this much to be said, as an apology for not finding words common to both the Tasmanian and Andamanese, namely, that among the Tasmanians themselves there was occasionally the greatest diversity among the tribes as to the name of any common object; thus we find in Milligan the following differences:

	Oyster Bay to Pitwater.	Mount Royal and S. Tasmania.	N. W. and Western Tasmania.
Fire	Tonna	Ngune	Winnaleah
Eye	Mongtena	Nubré	
Frog	Rallah	Tattounepuyna	Lora
Grass	Rouninna	Nemoné	Probluah
Gum-tree	Lottah	Moonah	Loyke

In the use of the pronouns we have but a slender means for making a comparison. We just know that the Tasmanians had them, and that is about all, and we may perhaps

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hazard the following comparison with the Andamanese:

Tasmanian. Pers. Pron.		Andamanese. Poss. Pron.	
1st pers. sing.	mi-na	Sing. di-a	Plur. m-etat
2nd pers. sing.	ni-na	n-ia	n-etat
3rd pers. sing.	(narra)	l-ia	l-ontat

It is curious that the singular case suffix among the Andamanese is -da, while the Tasmanians used the syllable -na for the same purpose."